

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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POETRY

HYMNS—BY REQUEST.

Our souls, by love, together knit,
Cemented, mixt in one,
One hope, one heart, one mind, one voice,
'Tis heaven on earth begun.

Our hearts have burp'd, while Jesus spake,
And glow'd with sacred fire;
He stoop'd, and talk'd, and fed, and blest,
And fill'd th' enlarg'd desire.

Chorus.

"A Saviour!" let creation sing!
"A Saviour!" let all heaven ring!
He's God with us, we feel him ours,
His fulness on our souls he pours,
'Tis almost done, 'tis almost o'er,
We're joining them who're gone before,
We soon shall meet to part no more.

The little cloud increases still,
The heavens are big with rain;
We haste to catch the teeming shower,
And all its moisture drain.

A rill, a stream, a torrent flows!
But pour a mighty flood;
O sweep the nations, shake the earth,
Till all proclaim thee God.

Chorus—"A Saviour!" &c.

And when thou mak'st thy jewels up,
And sett'st thy starry crown;
When all thy sparkling gems shall shine,
Proclaim'd by thee thine own.

May we, a little band of love,
Be sinners sav'd by grace;
From glory unto glory chang'd,
Behold thee face to face!

Chorus—"A Saviour!" &c.

JUDGMENT.

When thou my righteous Judge shalt come
To fetch thy ransom'd people home,
Shall I among them stand?
Shall such a worthless worm as I
Who sometimes am afraid to die,
Be found at thy right hand?

I love to meet among them now,
Before thy gracious feet to bow,
Tho' vilest of them all;
But can I bear the piercing thought?
What if my name should be left out,
When thou for them shall call?

Dear Lord prevent it by thy grace—
Be thou my only hiding place,
In this th' accepted day;
Thy pard'ning voice, O let me hear,
To still my unbelieving fear,
Nor let me fall, I pray.

Among thy saints let me be found;
Where'er th' archangels trump shall sound,
To see thy smiling face;
Then loudest of the crowd I'll sing,
While heaven's resounding mansions ring,
With shouts of sov'reign grace.

From the London Jewish Expositor.

PASSAGE OF THE RED SEA.

Extracts from a Letter on the passage of
the Red Sea by the Children of Israel, in
their route from Egypt to mount Sinai.

***** It was at the extremity of the plain of Bede, near these hot springs, that the hosts of Israel encamped close to the sources of Thouaireeq. This is the place called in Scripture Phi Hahiroth, and which was the third station of the Israelites. The name of this place in Hebrew, signifies the mouth of the holes, and Thouaireeq in Arabic signifies gaping holes or conduits. This place has probably been so denominated from ten or twelve little sources of salt or brackish water, issuing from reservoirs artificially cut in the rock, but now nearly choked with sand. The plain of Bede is, as I have observed, six leagues in width. The Israelites extended the front of their army as widely as possible towards Migdol, which is the position opposite which the sea is narrowest. The Egyptians, on the contrary, marched towards Baal Zephon, in order to take possession of that post, and to prevent even the impossible chance of the escape of any part of the Hebrew army by turning up the narrow defile which winds round that mountain on the sea coast, and by a path scarcely wide enough for twenty men to stand abreast, leads directly to Suez, or the ancient Aarsinoe. One view of the little map subjoined, will show you that the army of the Israelites was now completely hemmed in. Enclosed by the impassable barriers, formed of the inaccessable crags of Baal Zephon, and of Migdol on either side, limited by the ocean in front, and pent in by the troops of Egypt behind,

they were circumcribed by a line of circumvallation, which was, humanly speaking, absolutely impenetrable. In the horrors of so hopeless a situation, the unbelieving Israelites could no longer contain their murmurs. They saw themselves apparently lost without resource. Dismay and consternation pervaded the whole camp, and they began with one voice to reproach Moses with bringing them to perish in that wilderness, as though there had been no graves in Egypt.

Then Moses, well knowing in whom he had believed, with unmoved constancy commanded the perturbed multitudes in the memorable words, "Fear not! stand still, and see the salvation of God." Exod. xiv. 13.

Then God shewed that he alone was the supreme Lord of nature and the elements, an all sufficient, complete Saviour; and at the same time plainly demonstrated to the Egyptians, that he, not the vain idol Baal Zephon, was the only true and mighty God, the only guardian and protector of his people.—At his command, Moses strikes the waves with his rod. The waters divide—and reeding on either side, leave a firm and dry bottom in the midst of the ocean. He commands, and the astonished army march between the wall of waters which flank them on either side. All march with confidence and without the loss of a moment's time. The command of God, the stupendous prodigy of their deliverance, the novelty of the road, their joy at so unexpected and unlooked for an escape, the assurance of freedom, all contributed to inspire them with alacrity and exultation. The Israelites probably began their march close to Phi Hahiroth, which is only half a mile from the shore. The sea being there only about fifteen miles across, whereas but a very little farther to the south, the passage is at least thirty miles, and consequently more than it would be possible to achieve in one night's march. The sacred text expressly informs us, that the Israelites reached the opposite shore at three in the morning. They must therefore have begun their march between six and seven in the evening, which is after sun set, since it was in the equinox of March. This time would have been amply sufficient for the passage, which is perhaps little more than five, and decidedly much under six leagues. Allowing for the mixed multitude of women and children, their numerous herds, and heavy baggage, it might possibly occupy that time. But assuredly that time is amply and abundantly sufficient.

I now proceed to the last circumstance of this miraculous passage—Pharaoh, I have before observed, must have encamped behind the mountain of Baal-Zephon, in order to cut off the only chance of escape towards Suez. In this position, especially after evening was closed in, he could not distinctly discern that the sea opened, and that the troops of the Israelites were already filing off. Secure in the idea that the Hebrews were completely hemmed in and had no possible chance of escape, Pharaoh, we are told by Josephus, deferred all thoughts of attacking them till the morrow, and only thought of letting his troops rest from the fatigues of their forced march, that they might be refreshed against the next day's encounter.

Night came on, and we may suppose the Israelites to have made considerable progress when at length the motion of such an immense multitude of men, women and children, herds and baggage, redoubling on all sides, was heard by the Egyptians. Pharaoh's first idea must have been, that notwithstanding the undue hour and the utter impossibility of effecting their escape, the Israelites, urged by necessity, had attempted to gain the back of the mountain of Baal Zephon; a defile through which scarcely twenty men could walk abreast, but which offered the only chance by which any individual of the hosts of Israel could hope to escape to Suez and tell the tale of his slaughtered brethren. Pharaoh immediately sounds the alarm, rouses his sleeping troops, and resolves to pursue the Israelites wherever they might bend their course. His orders were no sooner issued than the Egyptians prepare to execute them with all possible despatch. A very considerable time, however, Josephus informs us, (Jos. Antiq. lib. ii. chap. 7.) elapsed before they were ready to set out. And in the very nature of the circumstances, it would appear that it must have been so. Six hundred armed chariots were to have been prepared, and fifty thousand horsemen had to go and fetch and get ready their horses, which were piqeted in the plain. For there alone they could have found food; since it would have been utterly impossible to encumber themselves with forage on their forced march. Two hundred thousand infantry, most of them asleep, had also to be roused, dressed, armed, and arranged beneath their standards. All these preparations could not fail to occupy a very considerable portion of time; and Josephus accordingly informs us that it did so. However this may be, Pharaoh sat out with this prodigious armament. He soon perceived that the voices of the multitude before him, conducted them, not towards Baal-Zephon, but towards the shore; and imagining that fear had absolutely distracted the hosts of Israel, and led them in the depth of despair to plunge themselves into inevitable death; they hastened their march, in order, by pressing on their rear, to complete their absolute annihilation. At least such is the account of Josephus. Meanwhile Pharaoh rapidly approaches the shore. When the great angel of the covenant, who had hitherto marched in a pillar of fire at the head of the camp of Israel, now suddenly transported it to the rear, and by a new prodigy, the very same pillar, which shed a bright light over all the camp of the Israelites—over all the expanse of waters—and over the whole forward horizon; presented a black and menacing column of lurid clouds to the Egyptians; and enveloped in darkness and in dense mists and fog the whole backward horizon toward Pharaoh and his army. Pharaoh bewildered in a darkness that might be felt, no longer distinguishes the heaven or the earth, and no longer discerns the road he is about to take. He hears indeed, the voice of a mingled multitude before him; the bleating of flocks, the lowing of herds, the rumbling of heavy baggage, and the trampling of many feet. He is then assured that his safety cannot be endangered by following where they lead the way. He therefore urges his troops, and goes straight towards the sound; his cavalry, as Josephus declares, taking the lead, the infantry succeeding, and the chariots closing the rear; till, without perceiving it, the whole army en-

ter the bed of the sea, and are fully hemmed in between the double wall of suspended waters.

Many persons have here supposed that a miracle was necessary to prevent the Egyptians from discerning the soft and oozy bed of the ocean; but this is not at all requisite. I have myself examined the bed of the Red sea on this very spot, with the sole view to the miraculous passage of the children of Israel, and can fully declare, that it is in all respects similar to the plain of Bede, and only presents a continuation of the same firm, even sand, without the least mud or ooze, and thickly interspersed with soft green saline plants. In short, it is in no respect whatever, different from the plain on which they had encamped the night before. Hence the Egyptians, enveloped in darkness, and eager in the pursuit, could not distinguish where the plain terminated, and the bed of the sea began. And when at length the distance must have convinced them that the water was unusually low, they still, Josephus informs us, concluded themselves in perfect safety, whilst preceded by the hosts of Israel. Hence they marched forwards with all diligence till near the fourth watch, that is, till near 3 o'clock in the morning; towards which time the rear of the army of the Hebrews was about to gain the opposite shore.

The God of Israel, who till that time had only declared himself against Pharaoh, by the thick darkness which enveloped his army, now at once dissipates that darkness, and unfolds the treasures of his wrath. The miraculous column opens, and shoots forth a blood red and baleful fire. Thunder, whirlwinds and tempests, burst from its portentous womb; and vivid lightning, in long and reiterated sheets, in pale and livid flashes, show the terrified hosts of Egypt the full extent of the impending danger. Their horses become unruly, and the terrified infantry in vain seek to escape from the trampling of their cavalry; whilst the chariots overthrown and unmanageable, completely hemmed them in behind. God bears throughout the army of Egypt horror and dismay. Pharaoh in the last consternation, beholds the waters of the ocean suspended like the yawning jaws of huge mountains, ready to close on him upon either side, and to submerge his army both on the left and on the right. He sees no chance of escape but in a precipitate flight. All his hosts, seized with the like panic, flee in dismay, crying aloud, "Flee, flee, from Israel! the Lord fights for him and against us!" But it was no longer time—the iniquities of Pharaoh had attained their utmost verge. The hour of mercy was past, and that of judgment was at hand. The last rank of the army of the Hebrews had gained the shore.—The Lord commands, and at the words of his voice Moses stretches forth his wonder-working rod; and the mountains of waters descending as a cataract, rush together to unite their closing floods. The roar of mighty waters, the thunders of heaven, the rebelewing of struggling tempests, the piercing shriek of the engulphed army, amidst warring winds and waves, complete the signal and tremendous catastrophe—After an interval of dread suspense to the Hebrew army, a death-like silence succeeds. Day begins to break, and the astonished multitudes of Israel who line the shores, see the first bright beams of the morning sun smile upon a clear expanse of peaceful wave. They could scarcely believe the reality of the astonishing miracle which had just been wrought in their favour, did not the sea, covered with the bodies of their enemies and the wrecks of chariots floating at the mercy of the waves, bear the spoils of the Egyptian hosts even to their feet on shore. Then, penetrated with the most lively emotions of gratitude and awe at a deliverance so mighty, so tremendous, and so unheard of and stupendous; the whole host of Israel, with all its mingled multitudes, with one accord, burst into that noble anthem of praise,

"I will sing unto the Lord, for he hath triumphed gloriously!"

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NARRATIVE OF THE STATE OF RELIGION,
*Within the bounds of the General Assembly
of the Presbyterian Church, in the United
States.*

The General Assembly find it, every year, more difficult to exhibit a just view of the state of religion within their bounds. The extension of their limits, the increasing number of their churches and communicants, the variety and importance of their religious institutions render this duty, at once, pleasing and arduous. On these subjects, they do not judge it expedient to enter as much into detail as they have done on some former occasions; but they desire to furnish such a statement of the dispensations of Providence, towards the churches under their care, as shall impress their members with right views of their present state and obligations.

The Presbyterian Church, in the United States, embraces thirteen Synods, and more than seventy Presbyteries.

One of these Presbyteries is in the eastern part of New England; all the others lie on the west and south of that region, and stretch from Niagara and Champlain, in the state of New York, to Missouri and Louisiana on the south west, a distance of more than 1500 miles. No inconsiderable part of the population spread over this extended region is dependent on the Presbyterian Church for the ordinary means of grace. From that church, to a considerable degree, they expect the preaching of the Gospel, and the administration of its ordinances; the patronage of literary and theological seminaries; the religious instruction of the young, and the encouragement and maintenance of charitable institutions.

Could we command an adequate supply of labourers for the field which we are invited to occupy, the amount of effort and responsibility devolving on us, would be increasingly great; but an adequate supply of labourers does not exist. The provision which has been made, and is now making, for the religious wants that have awakened our solicitude, will be stated in its proper place. At present, we wish distinctly to announce the fact, that the means of religious instruction are inadequate, in a lamentable degree, to the demand for their employment. From documents which will appear in another form, it is clearly deducible that our population is rapidly gaining on the means of religious improvement.

To illustrate this position, in regard to the preaching of the Gospel, the following facts may be stated. In the Presbytery of Niagara, there are thirty-one churches, and only seven ministers and licentiates.

The Presbytery of Albany is among those which are best supplied with the ministry of the Gospel; but, in four counties within its bounds more than 50,000 souls are represented as destitute of adequate means of grace. In the extensive states of Mississippi and Louisiana, there cannot be found more than eight or ten Presbyterian ministers, and very few of any other denomination. The whole territory of Michigan is yet missionary ground; while East and West Florida, with a numerous population, in a very interesting state, have no minister of our communion. In one city, with three or four thousand inhabitants, much anxiety is evinced to obtain a stated, Protestant ministry.

These are some of the reasons for asserting that the means of grace are alarmingly inadequate to the exigencies of our population. To render this view more appalling, we are assured that the deficiency is increasing. New settlements, unfurnished with a Christian ministry, are forming in the west; while the demands of the east are not diminished. The wave of emigration rolls farther and farther onward; and, unless God interpose, by some special movements of his people, in their favour, it would, really, seem that our children are likely to settle on the shores of the Pacific Ocean, without the Christian religion.

Let us now contemplate some of the means which are employed for the cultivation of this vast field, and the particular aspects of providence towards it, during the past year. The stated and ordinary means of grace have been afforded as usual; and our ministers, and elders, generally, appear to have been engaged with zeal and fidelity, in the various departments of their duty. The spirit of religious exertion is still active; and, in some instances, it has appeared in new and successful modes of operation. In addition to the efforts of Sabbath Schools, Catechetical Instruction, Bible Classes, the Concert of Prayer, Bible Societies, Theological Seminaries, Education and Missionary Associations, we are

happy to learn that more than usual attention has been paid to the religious instruction of seamen; and, that, on many minds, the present condition of the Jews has made a distinct and affecting impression. While, on these subjects, it does not accord with the design of this narrative, to descend to particulars; we do not hesitate to invite the attention of our churches to the reports respecting them, which are now before the public; and, particularly, to that of the Society for meliorating the condition of the Jews.

The Theological Seminary, at Princeton, has been unusually full during the last year. At present, it numbers eighty five students. But the Board have still to detail the embarrassments under which it labours for want of funds. The Theological Seminary at Auburn is yet in its incipient state, but is represented as rising in prosperity. Its number of students, at present, is thirteen.

The Board of Missions, acting under the direction of the General Assembly, have, as usual, made an interesting report. This Board have a few important auxiliaries in different remote sections of the country; and extracts from the journals of their missionaries show that their labours, in many instances, have been suddenly and extensively blessed. The Board make an urgent appeal for more liberal patronage in behalf of this ancient missionary institution. There are many other local societies within our bounds, aiming at the same grand object, among which the Assembly observe with pleasure the United Domestic Missionary Society of New-York.

The proceedings of this assembly contain a distinct representation, on the education of pious and indigent young men for the gospel ministry. We are happy to perceive that this important object is commanding more attention among our churches, and as evidence of this, we refer to the exertions of the various Education Societies with their auxiliaries; and those, in particular, of the Presbytery of Albany, which alone is represented as having expended about \$1200 for this object, during the past year.

The United Foreign Missionary Society, though not confined to our denomination, commands, it is believed, throughout our churches, a good and increasing degree of favour. Hitherto, its labours have been confined to our western Indians, among whom it has now five stations with well organized education families. There should be but one sentiment among Christians on the duty of patronizing this noble institution. The directors have, nevertheless, to complain that their resources have been limited to an amount far short of their expenditures: and the assembly would cordially unite with them in the hope that the peculiarly imposing claims of this society, will not, much longer, suffer it to languish.

Having alluded to most of the means of religious improvement, enjoyed by our churches, it becomes us now to inquire, what has been the result. On this subject we should speak with great caution. But it is important to exhibit the spiritual state of the churches under our care. From the Presbyterial reports, it appears that the whole number of communicants belonging to our church has been much increased; but it cannot now be ascertained to what precise extent, as many of those reports are imperfect. Admitting these additions to have been of *such as shall be saved*, it is of little importance to us, whether they have been gathered into the Christian community, by the gradual distillations of the Holy Spirit, or by that increase of his influences, which constitutes a revival of religion.

Still there are many reasons for considering revivals of religion as peculiarly desirable; and the Assembly would disappoint the churches under their care, if they failed to designate those which appear to have been most remarkable. During the last year, the following congregations have been graciously visited, viz.

In the Presbytery of Niagara, Fredonia. In the Presbytery of Genesee, Sheldon, Orangeville and Warsaw. In the Presbytery of Rochester, Riga and Bergen. In the Presbytery of Geneva, Romulus. In the Presbytery of Bath, Naples and Putney.

* Will any of our congregations remain unmoved on this subject, when they learn, from the Report of the directors, that promising young men are every year prevented from uniting with the Seminary, for the want of pecuniary means?

† According to a standing order of the General Assembly, the names of the ministers and churches, under their care, will be published next year; and it is hoped that all the Presbyteries, will be careful to send up their reports in the most perfect form.

In the Presbytery of Cayuga, Sempronius and Groton. In the Presbytery of Onondaga, Granby. In the Presbytery of Oneida, Utica, Paris, Shenandoah, Herkimer and Little Falls. In the Presbytery of Otsego, Butternut's and Bowman's Creek. In the Presbytery of St. Lawrence, the continuation of former revivals, in Brownville, Adams and Watertown. In the Presbytery of Champlain, notwithstanding many and great causes of mourning, they speak of a pleasing work of grace in the congregation of Mooers and West Port. It is gratifying to learn that this Presbytery has recently extended its limits by organizing a Presbyterian church in the city of Montreal. In the Presbytery of Londonderry, an extensive revival has taken place in the congregation of Chester. In the Presbytery of Albany, the congregations of Knox, Edinburgh, Kingsborough, Esperance and Ballston. In the Presbytery of North River, South Salem. In the Presbytery of Long Island, Freshpond. In the Presbytery of New York, the Rutgers Street church has been blessed with a special revival; and in the city, generally, there is evidently an increase of the spirit of religion, as appears from the erection of several new churches, and an augmented number of communicants.

In the Presbytery of Jersey, Newton, and New Brunswick, the congregations of Rockaway, Hanover, Patterson, Chatham, Morristown, Baskingridge, Hackettstown, Pleasant Grove, Mansfield, Lamington, German Valley, and Boundbrook. In the Presbytery of Susquehannah, Pike, Silver Lake, Windsor, and Athens. In the first Presbytery of Philadelphia, Doylestown, Neshaminy, Newton, Deerfield and Kensington. These revivals, together with the good order and spirit of religious zeal which prevail in the city of Philadelphia, render this, a highly interesting part of our spiritual vineyard. In the Presbytery of Newcastle, an extensive work of grace seems to have commenced, and the congregations which have principally shared in it, are, Fagg's Manor, Upper Octorara, Nottingham, Charleston, Pencader, St. George's and Doe Run.

The Presbytery of Carlisle must be added to this list; and in the interesting revival which has visited both the congregation and the college of Carlisle, we find an occasion for lively gratitude. In the Presbytery of Washington, Penn. Mill Creek and the Flats. In the Presbytery of Hartford, Newcastle, Slippery Rock, Long Run, New-Salem, Mount Pleasant, Hopewell and Nishanok. This revival has been greatly promoted by Sabbath schools and a system of visitation by several ministers. In the Presbytery of Grandriver, Warren and Geneva, have experienced small revivals. In the Presbytery of Winchester a number have been added to the church, in consequence of revivals at Fredericksburg and Hartwood. In the Presbytery of Lexington, Lexington, New-Monmouth, Oxford, Timberridge, New Providence and Fairfield. In the Presbytery of Hanover, Petersburgh, Norfolk, Cumberland, Cubcreek and Briery. In the Presbytery of Abingdon, three congregations. In the Presbytery of Orange, Eno, and Little River. From the Presbytery of Georgia we have heard with peculiar emotions, not only of the wide and melancholy desolations which spread around them, but of the reviving showers of divine grace which have descended upon some of their churches. A powerful work of grace is said to have commenced in the congregation of Medway, and more than ordinary additions have been made to the churches of Augusta, Savannah, Darien and St. Mary's.

We have given a brief enumeration of the places which have been favoured with the outpourings of the Spirit of God. These revivals, bearing as they do, the marks of a genuine work of grace, must be regarded as among the most cheering dispensations of divine providence towards our churches during the last year.

We are happy to state that our friendly intercourse with the churches of Connecticut, Massachusetts, Vermont and New Hampshire, continues to be cherished; and that from the annual reports furnished by the delegates from those bodies, the impression is favourable in regard to the prevalence of truth and godliness in that region. Their colleges, and Theological Seminaries and Missionary institutions are flourishing; and many of their churches have been visited with revivals of religion.

The colleges of Hamilton, Dickinson, Jefferson, Alleghany, and North Carolina, have been represented as in a flourishing state. Many of them embrace a considerable proportion of pious students; and, in

all, it is believed, the cause of morality and religion is decidedly gaining ground. With regard to errors on the subject of religion, it would probably be correct to state that they are not making progress. Still it is deplorable, that in this age of light and revivals, so many teachers of false and destructive systems of religion should exist. They are chiefly to be found among our new and unprotected churches; and such state of things, calls as well for the watchfulness of those churches, as the sympathies of more highly favoured Christians.

There is another truth which fidelity does not permit us to conceal. In many parts of our country, an unusual degree of opposition to the religious charities which adorn the present age of the world, has been displayed. The manifestation of this spirit, should be considered as furnishing an evidence of the power and progress of religious exertion. It was not until the fire of God's altar was cast into the earth, that there were *voices and thunderings and an earthquake*. Still such a state of things should be met by a growing spirit of prayer and circumspection, on the part of the friends of Zion. Calling into action the gentleness and firmness, the humility and perseverance of the gospel, they shall not fail of success.

The events of the past year give strength to the impression that the church is rapidly approaching an important crisis. There is grief in our hearts, but it is not the grief of consternation. We mourn over our vast and increasing desolations. We lament the lukewarmness of many who profess to be the followers of a self-denying and zealous master. We deplore the false zeal of errorists, and the fruitless hostility of inconsiderate men to the institutions of religion. We find cause for humiliation in the fact, that revivals of religion have not been as extensive, as those which on some former occasions it has been our privilege to record. Whatever gloom may seem to hang over the church is intended for her admonition.

Every thing admonishes us, that what we do must be done quickly. During the past year, the names of M'Farquhar, Crawford, Smith, Blatchford, Hunter, Blair, Coe, Ogden, Wilson, Weir, Freeman, Hill, Bishop,* have been added from among our number to the list of the worthy dead. While we cannot but feel the admonition, which their memory awakens, the church mourns their removal as a public calamity.

Trials were needful to awaken her to a just sense of her duty. We are impiously called to demonstrate our faith in the Saviour of men, by our devotedness to his cause and to his glory. Shall we zealously support our Missionary, and Education, and Theological Institutions, assured, as we are, that they will eminently conduce to the prosperity and glory of the church, or shall we suffer them to languish and decline? Let every friend of Zion and of man make his election. We rejoice that the period has arrived when this question must be answered. In the confidence that many are prepared to act a consistent and faithful part; and cheered by the light which the zeal of Christians and graces of the Holy Spirit, cast through every interposing cloud, we are prepared to announce that there is no cause for despondency. Beyond all that is obscure and cheerless, a vision of blessedness, breaks upon our view. *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee*, is the voice of the king of Zion to his church. And were the darkest of her seasons yet before her, she should still advance with a steady and increasing light, until her glory struggles into everlasting day.

* The Rev. Colin M'Farquhar, of the Presbytery of New-Castle.

Edward Crawford, of the Presbytery of Abingdon.

Andrew Hunter, of the city of Washington.

John D. Blair, of Richmond Virginia. Jonas Coe, D. D. of Troy, New York. Uziel Ogden, of Newark, N. Jersey. Robert Wilson, of Washington, Ky. William Weir, of Natches, Miss. Jonathan Freeman, of Bridgetown, N. Jersey.

George Hill, of the Presbytery of Redstone. David Bishop, of Easton Penn. Daniel Smith, of Louisville, Ky. Henry Blatchford, son of the Rev. Dr. Blatchford, of Lansingburg, N.Y.

"A venerable and distinguished Christian pronounced the greatest *heresy* to be a *wicked life*. Devoutly it is wished that those who are clamorous about speculative tenets, would level their artillery more against the violation of the preceptive part of our religion."

From the American Baptist Magazine.

NON ESSENTIAL.

This term, it is conceived, is often used in a latitude which neither scripture nor reason will justify. If a duty has become unfashionable, so that the performance of it would be a cross to a proud heart, it is only necessary to persuade one's self that it is non-essential, and the conscience will be easily quieted.

But that some things are essential to the existence of whatever does exist, is a self evident proposition. Hence some things are vitally important to the existence of religion, as well as to all other things, and without which it cannot exist. There are other things which may be considered merely as appendages, and not as essential parts. Such for instance, as the position of the body in prayer. This duty may be acceptably performed, either standing, kneeling, or prostrate, provided the heart be right. So also in public worship, whether it be commenced with prayer, with singing, or with reading the holy scriptures, is not essential to acceptable worship, if the services are performed in spirit and in truth.

Religion in the soul is by the apostle called the new man: we may therefore make use of this figure, to illustrate our subject. Man contemplated as a distinct species, may be considered as perfect, when all his members are complete, and when the bodily organs regularly discharge their proper functions. Add any thing to such a body, and you will perceive, that the addition is wholly superfluous and useless: take any thing from it, and it will appear maimed and defective.

A man, however, may lose one or more of his limbs, and yet exist, and enjoy a good measure of health and vigour. But separate the head, or destroy the action of the heart, and he will expire in a moment. These parts, then, must be considered as vitally important to existence. But shall we say, because a man may exist with the loss of a leg or an arm, that these members are not essential parts of the body? Surely not. For though the body may exist without them, it nevertheless exists in an imperfect, disfigured state. Its beauty and usefulness are greatly marred.

Thus it is with religion, it will be admitted, that it may exist in the soul where much imperfections both in faith and practice, still remain. Yet there are some articles of faith, without the belief of which, it is impossible, according to the scriptures, to pronounce the man a Christian.

A man may practice numerous religious rites, and be conscientiously devout, and yet be far from being a Christian. There are religious Pagans, and devout Mussulmans but they are not Christians. A man may be devout even to enthusiasm, although his religion be entirely false.

On the other hand, there are others who bear the name of Christians, who are so very indifferent to many parts of divine revelation, that it is difficult to determine what they believe, or whether they believe at all. Such would do well to compare their faith with what Christ said to the Jews: "if ye believe not that I am he, ye shall die in your sins." Upon this, they immediately asked, "Who art thou? And Jesus said unto them, the same that I said unto you from the beginning." What character did Christ claim from the beginning? Did he only claim that of an inspired man? or did he claim that of the Son of God, in a higher sense than any other mortal ever did? To illustrate his meaning, he said, "I and my Father are one." At this, the Jews took up stones to stone him. "Jesus answered them, many good works have I showed you from my Father, for which of those works do ye stone me? The Jews answered him saying, For a good work we stone thee not; but for blasphemy: and because that thou, being a man, makest thyself God. We would here seriously ask, Will our eternal state be equally safe, if we believe in a character totally different from that which Christ claimed from the beginning as to believe in him as the Son of God, and one with the Father or shall we rank faith among the non-essentials of Christianity?

Will it be said, with a view to neutralize these remarks, that error in opinion is perfectly harmless, provided we are honest in our belief. Or shall we say with Pope: "For modes of faith, let graceless zealots fight, His can't be wrong, whose life is in the right?"

Faith is the result of hearing; and if it be of no importance what we believe, then it can be of no importance what we preach! But before we admit such a sentiment as this, let us hear the apostle upon the subject. "Though we or an angel from ho-

ven preach any other gospel unto you, than that we have preached unto you, let him be accursed." Then it would be dangerous to believe a false gospel. If the apostle is correct, one gospel is true, and all others are false. Nay more, every man that preaches a perverted or false gospel, renders himself liable to the curse denounced by this holy apostle.

In order to save the ruined souls of men from sinking, "God has laid in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." On this, and no where else, men may build for eternity. "For other foundation can no man lay than that is laid, which is Jesus Christ." Will any one say, that it is not essential either to our safety or happiness to build upon this foundation? To what end, then, we ask, is a foundation laid, if not to build upon? And if no other foundation can be laid, then it follows, that if we are not built upon this, we shall inevitably be lost! This stone, which was set at naught by the Jewish builders, is now become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

It is also asserted in the scriptures, that there is "one Lord, one faith, and one baptism," and is it not implied, that there is only one? We can as readily conceive of two Lords, and two faiths, as of two baptisms. It is supposed by some, that this one baptism, is the baptism of the Holy Ghost. But can uninspired men administer the baptism of the Holy Ghost, either to believing adults, or to infants? The thought is absurd, if not impious. Philip baptized the Samaritan converts, both men and women; but did not confer the gifts of the Holy Ghost on any. Peter and John, who came after him, did not baptize them, but only laid their hands on them, and they received the Holy Ghost.

The risen Saviour commissioned his disciples, "to go into all the world, and preach the gospel to every creature," and added, "He that believeth and is baptized, shall be saved; and he that believeth not shall be damned." It will be admitted, we presume, that to baptize is as really a command of Jesus Christ, as to preach. They are both united in the same command. Let us be careful not to put asunder, what God has joined together. But if baptism is a plain, positive duty, commanded by our Lord and Saviour, have we a right to place it among the non-essential duties of Christianity? It stands upon the same footing with the command to commemorate the Saviour's death until he comes. And no more importance is attached to the latter than to the former. If it should be asked, whether we consider baptism essential to salvation, we should answer in the negative. We should give the same answer respecting the Lord's supper. We do not consider a hand or a foot essential to life; but they are both essential to the perfection of the body. So are baptism and the Lord's supper to the perfection of the church or body of Christ. Where either of the ordinances is omitted, there is something wanting which needs to be set in order.

With a view to counteract the feelings of those, who discover a zeal which rises a little above indifference, to have the first positive institute regarded in its primitive purity and as it was delivered to the saints; its advocates are compared to the ancient Pharisees, whom Jesus admonished for paying tithe of mint, and anise and cummin, and omitting the weightier matters of the law. But it should be observed, that it was not for what they did, but what they omitted, that Jesus pronounced the woe upon them; for with regard to the tithes he said, *these ought ye to have done, and not leave the other undone.*

Let us then be no longer indifferent to any of the commands of Christ, nor deterred from obedience, by the perpetual cry of non-essential. But let us be careful to "observe all things" which were given in charge by the Saviour to his disciples in the great commission. If we would "be perfect, and entire, wanting nothing," we must obey the whole will of God.

If an individual, or even a whole church should, for any reasons whatever, live in the habitual neglect of any of the positive commands of Christ, although we may allow the one to be a Christian, and the other a Christian church, yet they cannot be said to be perfect, and entire, wanting nothing.

Do not err, my beloved brethren, by treating one of the special ordinances of the gospel, instituted by Christ himself, and sanctioned by his own example, as non-essential to the Christian character. Suffer us then, brethren, to entreat you, that

while on the one hand you give no reasonable ground for the charge of bigotry, so on the other, see that you do not think lightly of any of the commands of Jesus Christ, under an apprehension that they are non-essential.

ARCHIPPUS.

"GOOD DEVISED."

Mr. WILLIS.—The following is a letter which was addressed to a Christian friend, and designed to excite her to greater diligence in doing good.—But as the plan proposed in it, is one which it appears to me, would, if adopted, be productive of much good, I determined, instead of sending it to my friend, to send it to you; and if you think it proper you will please insert it in the Recorder.

My Dear S.—I have been thinking this evening, how much more good would be done, than is now accomplished, if every Christian would daily endeavour to devise some plan which would be for the glory of God. Let them take a blank book, large enough to contain the plans of years and consecrate it to God,—ask him to bless their endeavours, daily to devise something for the advancement of the Redeemer's kingdom. Let them write this consecration upon the first page, and feel that this book is devoted to God's service; and let no day pass without a petition that God would that day put some thought into their heart which should be the means of doing good. When any design which was written is accomplished, place a cross against it, that it may be distinguished from those which remain to be executed. Christ will accept the humble effort, and the Holy Spirit will bring many useful thoughts and designs to our minds which, perhaps, would otherwise never have occurred, or if they had, would never have been executed. M.

Bos. Rec.

For the Christian Repository

The sentiments contained in the following extract, from the pen of an elegant female writer, Mrs. Hannah Moore, are so necessary at all times, to the formation of correct opinions, and so peculiarly adapted to the present state of feeling manifested by the religious community of this Borough, that a careful perusal cannot fail to prove useful.

M.

ON PREJUDICE.

There is not a more curious subject of speculation, than to observe the variety of colours with which *opinion tinged truth*; the bias which *prejudice lends to facts*, when it cannot deny them; the *perversion* it gives to motives, when it cannot *invalidate the circumstance*; the *warp and twist* it gives to *actions* which it dares not openly condemn; the *disengenuousness* into which it slides, even though it does not intend to maintain a falsehood; the bright rays with which it gilds, perhaps unconsciously, its own side of a question; the dark cloud by which it casts that of an adversary.

Prejudice, if not altogether invincible, is perhaps the most difficult of all errors to be eradicated from the human mind. By disguising itself under the *respectable name of firmness*, it is of infinitely slower extirpation than actual vice. For vice, though persisted in through the perverseness of the will, never sets itself up for virtue; a vicious man knows what is right, though his appetites deter him from following it; but a prejudice being more frequently a fault of the judgement than of the heart, is sometimes persisted in upon principle. No man will defend a *sin*, as such, but even good men defend a prejudice, though every one else sees it is producing all the effects of a *sin*, promoting *hate*, souring the *temper*, and exciting *evil passions*. Yet though it may incidentally be attached to a good man, there are few errors more calculated to estrange the heart from *vitai religion*, because there are none under which men rest so satisfied. Under the practice of any *immorality* they are *uneasy*, and that uneasiness may lead to a *cure*, for the light of natural conscience is sufficiently strong to shew that *sin and peace* cannot dwell together. But prejudice effectually keeps a man from inquiring after truth, because he conceives he is in full possession of it, and that he is following it up in the very error which keeps him so wide of it. Or if with the Roman Governor he ask, "What is truth?" like him he turns away for fear of an answer. The strongest light cannot penetrate eyes that are closed against it; while to the *humble* who *desire illumination*, God gives not only the object, but the faculty of discerning it.

It would be comparatively a *small evil*, if prejudices were only fostered on occasions in which *religion* has no concern. If we could hope to see such a general proficiency, in true piety, that, where the sentiment of men concurred on all essential points, each side would sacrifice something on points that were indifferent, it would be a sort of realization of the *communion of saints*. But if it be called an act of *Omnipotence* to "make men of *one mind in a house*," what would it be to make them of *one mind in a city or town*? If we could witness a cordial agreement between those who profess to have the interests of the same religion at heart, such a concurrence in the wish to promote its great practical object, as would render them willing to concede their own theories, or their own judgment, in things that do not affect any of the *vitals* of religion, with such noble materials worked up into action, what *glorious world might this become!* This combination of christian feeling would extinguish all unkind debate, all *malice and anger, and clamour and evil speaking*! This *peace offering* would oblige no one to renounce his principles; yet by the extinction of *petty differences*, by such a confederacy of *honest hearts and candid spirits* uniting for some great public object, this wilderness

would be almost converted into the garden of the Lord. Nor would an inferior portion of the benefit be derived to the minds of those by whom, for a cause of general importance, the inconsiderable sacrifice was made; so far from it, it would be hard to say which made up the largest aggregate of good; the *private exercise of individual virtue*, or the promotion of the *general end*. But alas! do we not sometimes see christians more forward in *attacking and exposing* each other, than in buckling on their arms to make war on the common enemy? Are they not more ready to wage that war against a pious brother, who does not view some one opinion exactly in the same light with themselves, though equally zealous in the promotion of general truth, than against those who have no religion at all? What a *church triumphant* would ours be, in one sense, though still *militant* in another, if there was a *union of real christians* joining in one firm band to assail the strong holds of vice and immorality, instead of laying open each others errors, and mistakes, and thus exposing the *great cause itself*, to the derision of the unbeliever. We cannot dispute ourselves into heaven, but we may lose our way thither, while we are litigating unimportant topics—things which a man may be none the better if he hold, and which if he hold them *unrighteously*, he might be better if he held them not. The enemies of religion *cannot injure* it so much, as its own divisions about herself.

It is because these *rooted and unexamined prejudices* involve human affairs in so much perplexity, that the *rectification* of our *judgment* is one of the most important object of our concern. The opinion which others entertain of us, though it may hurt our fortune or our fame, yet it cannot injure our more essential interest. *Their judgment of us*, can neither wound our *conscience*, nor shake our *integrity*. The *false judgment* we form of them, may do both, especially if we act upon the opinion we formed—if we speak *injuryously* of those of whom we think *unkindly*—if by following a blind prejudice, or precipitately judgment, we decide upon their characters, without possessing those grounds for determining which we insist are indispensable in the opinion they form of us. *Jealousy, resentment and envy*, often darken our *prejudices*, and are secretly operating on our minds while we persuade others, and too probably ourselves, that we are promoting the interests of truth and justice, in exposing the faults, or counteracting the schemes of others.

Controversies will be forever carried on, though *converts* are not made; as truth however, will be assaulted, it must be defended. *Controversial discussions* therefore, are not only *harmless*, but *useful*, provided *truth* be the *inspiring motive*, and *charity* the *medium* of conducting them. *Truth* is frequently beaten out by *conflicting blows*, when it might have contracted *rust* and *impurity* by lying quiet, unquainted into, and unassailed. We are in danger of growing negligent about a truth which is never attacked, or of surrounding it with our own fancies, and appending to it our own exercises; while the assailant teaches even the friendly examiner to clear the principal of all foreign mixtures and by giving it more *purity*, to give it wider circulation. A thorough partisan in religion, however, seldom takes up a book of *controversy* with an *unbiased mind*. He has a *pre-determination* which seldom gives way to argument. He does not see that the supporter of his own cause may be maintaining it in a *wrong temper*; that while he is fighting for *orthodoxy*, he may be aiming his side-blows at a *personal antagonist*, or giving the death-wound to *charity*. He does not perceive that he may be injuring the interests of *practical religion*, while he is labouring to promote such as are *doctrinal*, that he may be inflaming the *temper* while he is informing the *understanding*. Yet a *controversy* is sometimes so managed, that though *truth* may be vindicated, the minds of plain christians may be little informed. *Controversies* therefore often do little good in comparison of the labour they cost, and the *evil tempers* they excite. They are seldom read by those to whom, if temperately conducted they might be of the most service—the *unprejudiced*. The *perusal* is commonly confined to two classes, friends and enemies. Of these, the one flies to the book to get his *pre-possessions* strengthened, the other to get his *antipathies* confirmed. The partisan was *pre-determined* that no argument should shake him,—the adversary sat down with the same liberal resolution. Nay, the probability is, that he will declare his former opinion, is more immovably settled by the very reasons the opposer has suggested, so that he feels he is furnished with fresh arms by the antagonist himself.

But though *neutrality* is not a state of mind to be desired, *moderation* is. Even those polemical christians, if each would look calmly and kindly on the other, might discover in his opponent a striking likeness of his own features, if not an entire similarity of complexion, a likeness sufficient to prove they are both of the same family, all children of one common Father. To *wait*, before we love our fellow-christians, till their characters be perfect, is to *wait* till we meet in heaven; and not to serve them, until the feeling be reciprocated, is to act on the religion of the publican and not the Christian. We should love people for what we see in them of the image of their maker though it be marred and disfigured. That piety which makes them amiable in his sight, should prevent their being unlovely in ours. Let us learn then to judge even the *prejudiced* without *prejudice*. Disagreement of opinion, ought not to excite antipathy; *conflict* *unanimity* of heart and sentiment being reserved as part of the happiness of that more perfect state where the effulgence of truth will dissipate all the error and misapprehension which cloud our judgment here.

For the Christian Repository.

Some interpreters who wish to find out an evangelical meaning for the minutest circumstances in the sacred records of the Old and New Testament have alleged that the import of the names of Antideluvian Patriarchs, taken in order, contain a prophecy of the Messiah. The explanation of the names alluded to is this:—ADAM, man; SETH, placed; ENOS, in misery; CAINAN, lamentable; MAHABALKE, the blessed God; JARED, small come; ENOCH, teaching; METHUSALAH, that death shall send; LAMECH, to the smitten or miserable; NOA, consolation.

CHRISTIAN REPOSITORY.

FRIDAY, JUNE 6.

MISSION.

With leave of Providence, the Rev. Messrs. James Latta and Dare will commence their Mission on Monday 9th instant, preaching that evening at Centreville. Tuesday morning, 11 o'clock at the Log Church, and on Tuesday evening at the house of Mr. John M'Minn. On Wednesday, at 3 o'clock, P. M. at the Upper Church in Wilmington; in the evening at the Lower Church at 8 o'clock. On Thursday at 3 o'clock, P. M. at New- port; and in the evening at the Upper Church Wilmington.

At Centre-Hall, (Mr. Charles Thomas' Farm) Friday at 10 o'clock, A. M. June 13th.—At Studham's School-house, 3 o'clock, P. M.—At New- castle 8 o'clock in the evening. At Mrs. Gemmill's on Saturday at 10 o'clock, A. M.—At Christians 8 o'clock in the evening. Sabbath at Christians 11 o'clock, A. M.

EXTRACT OF LETTER TO A FRIEND IN THIS PLACE,
DATED,
West-Notttingham, June 2, 1823.

What has been remarked of revivals in general, is exemplified in the case of this congregation; that many are impressed and convicted who do not come forward for months, or years afterward. The awakening which took place here last fall, has in a great measure subsided as to its speciality, and we can no longer be said to be in a state of revival, except we look back to the former years of this church, and to days which we hope are gone forever, when not a voice was heard to break the silence of the sanctuary, or of the prayer meeting, except that of the almost sinking minister of Jesus; when no Aaron, or Hur stood near to bear up his hands in his great and arduous duties. Except in this, that now many "come up to the help of the Lord, to the help of the Lord against the mighty," things with us are not out of the common course. Still however, the Lord continues to shed abroad upon us the gentler dews of heavenly grace, and thus is making the seed, which has been sown, to spring up and bud, and blossom and bear fruit. Yesterday was our communion; 21 persons were called forward to make an open profession of their faith in Jesus and to assume the bonds of an everlasting covenant. Solemnity prevailed, the Lord of hosts was with us—his presence filled the sanctuary—a heartfelt persuasion of his nearness appeared to rest upon the people; the table was spread, the emblems of a dying Saviour's broken body and shed blood were set forth, the covenant was sealed, and Angels rejoiced in glory, thus the spirit broods upon the face of the waters and a new creation springs to life. There is yet a comfortable prospect of further additions to the church a goodly number are waiting the troubling of the waters, seeking Jesus. As the weather becomes more pleasant, the attention to prayer meeting increases and we feel the Lord's presence in our midst. I think Christians are more engaged than they have been for some months, and many long for a further out pouring of the Spirit of God in our midst. The whole number who have joined the church since last fall is 63. Yet, oh my soul! the multitude are yet in the gall of bitterness and in the bonds of iniquity—pray for us, and we intreat an interest in the prayers of our Christian brethren and sisters of your church.

[COMMUNICATED.]
GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church in the United States, closed its proceedings on Thursday 29th of May, after a session of two weeks. Much important and interesting business came before them; too much, indeed, to be accomplished, and well accomplished, even in so long a session.

Notwithstanding the delegation, which was formerly one for every 6, has been reduced to one for every 9 ministers in our connexion; and notwithstanding the distant Presbyteries, for various reasons, cannot send even this ratio, the Assembly is still too large for the speedy and convenient dispatch of business. The number of delegates present during the first week, was on an average about 120, of whom about 25 were laymen.

The Assembly was opened with a Sermon, from Hag. 1, 7, 8, by the former Moderator, the Rev. O. JENNINGS, of Washington, Penn. After Sermon, the Rev. JOHN CRASTER, D. D. of Albany; was chosen Moderator; and the Rev. ROBERT GUTHRIE, D. D. of Little York, was chosen Clerk.

As usual, a Committee of Bills and Overtures was appointed, whose duty it is to receive all communications intended for the Assembly, and to judge of the propriety of bringing them before the Judiciary. A Judicial Committee was also appointed, to whom are referred all papers connected with appeals from the lower Judicatories, to prepare and arrange such papers before they are presented to the Assembly.

Articles of Correspondence between the Assembly of the DUTCH REFORMED Church, which had been for some time negotiating, were presented to the Assembly, discussed and adopted. And henceforth, one ministerial and one lay delegate, will be sent interchangeably to sit and deliberate in the annual meetings of these sister churches. It appears also, from Documents, that the way is preparing, if not already finished, for a similar correspondence between the Dutch Reformed and the Association of Massachusetts, and perhaps of the other Ecclesiastical bodies in New-England. How delightful to see doors opening, partition walls dissolving, and the high battlements reared by national prejudice falling to the ground, and the way preparing for the final amalgamation of those who have long been one in doctrine and in practice, the divided in name!

It will not be forgotten that at the session of May, 1822, the GENERAL SYNOD of the Associate Reformed Church, (Scotch) was, as a distinct body, dissolved, and consolidated with the Presbyterian Church. Their funds, library, debts, &c. were all transferred to the General Assembly. A small portion of the Scotch Church, to wit, the Associate Reformed Synod of the State of New

York, preferring a distinct existence, declined coming into the union. At the late Session of the Assembly, a Deputation from that portion of the Associate Reformed Church, presented a claim for the library, funds, &c transferred by the General Synod. The question gave rise to a long and most interesting discussion, principally between the Committee of Deputation, and those members of the General Synod who happened to be members of the Assembly. The result of the deliberation was, that the Deputation from the Scotch Church, of their own accord, withdrew their claim, and declared on the floor of the Assembly, that they were "better satisfied than if their request had been granted in the fullest extent." A Committee of Conference was appointed by the Assembly, to meet a similar committee from the Associate Synod, if such shall be appointed; and there is at present a prospect of a speedy and happy union of that Section also with our body! Glory be to the God of peace!

From the Synodical and Presbyteral reports, it appears that the Assembly now includes 13 Synods, 72 (perhaps 73) Presbyteries, and upwards of 1400 congregations. From nearly 20 of the Presbyteries, no regular reports were received. The number of communicants added last year, amounted to upwards of 8000, and the whole number in our communion (so far as reported) was 76,000. I speak in round numbers. Two years ago, when there was a more complete report from a greater number of Presbyteries, 83,000 were reported. In all our churches there are probably about 90,000 members. The greatest number added in any one Presbytery during the last year, was that of New-Castle, and was, as near as the writer recollects, about 660.

On the first Monday after the opening of the Assembly, the "FREE CONVERSATION on the State of Religion" takes place. In former years, before the Assembly became so large, it was usual for the Delegates to make verbal statements, and in case of Revivals or of any thing peculiar, to enter into considerable detail. In this way a more lively interest was excited, but too much time was consumed. At present, Presbyteries are ordered to send up a summary report in writing. This report is necessarily short and very general, and like every thing of general kind, fails to make a lively impression. Accordingly tho' a greater quantity of good, and especially a greater number of Revivals, was reported than (except 1821) for many years, the impression made upon the audience, and upon the minds of the Assembly was less vivid and joyful than on many former occasions. On glancing at the reports of former years, I discover that in 1815 only 3 congregations are mentioned as having been blessed with a Revival; in 1816, there were 14; in 1817 there were 50; in 1818, 41; in 1819, 33; in 1820, 37; in 1821, more than 100 are referred to; in 1822, 81; and the present year the churches specked as having been thus blessed are 97;—so that something else than the want of Revivals must have occasioned whatever is discouraging in the "Narrative." In my opinion, it is attributable solely to the dry and uninteresting manner in which the reports were presented. It is next to absurdity to call the present mode a "Free Conversation!"

The Report of the BOARD OF MISSIONS, the writer did not hear, but understands they employed about 40 missionaries, who laboured to the amount of 135 or 140 months during the year.

The Directors of the THEOLOGICAL SEMINARY reported that the institution was increasing gradually in number of students, tho' much impeded in its progress by want of funds. The present number of students is 85.

By the Reports from Presbyteries on the Education of Poor and Pious Youth, it appeared that the number of beneficiaries was 135, and the sums raised last year in 54 Presbyteries for Education purposes, amounted to \$700 dollars. This estimate does not include, except perhaps in a few instances, what is done by Education Societies.

The Missionary Sermon, by the Rev. PHILIP M. WHEELER of New York, was most excellent; and the Sermon before the Education Society, by the Rev. DR. M'AULER, very interesting.

A motion was made to hold the next meeting of the Assembly at Pittsburgh; but for wise reasons, it did not carry. Another motion to divide the Assembly into three Grand Synods, was also made but laid on the table. It may give some idea of the distance from which the delegates come, to mention that the amount of travel, (single distance,) as appeared from the report of the committee on mileage, was upwards of 21000 miles.

The Assembly, by invitation, spent an hour at the Asylum for the Deaf and Dumb, witnessing with the most intense and delightful interest, the surprising improvement and happy prospects of this once hopeless and long neglected class of unfortunates.

Several days were consumed in hearing and deciding Appeals which came up from the lower Courts.

The greatest degree of unanimity and brotherly love reigned thro' the whole meeting, and unquestionable signs are manifested that the Presbyterian church is at present in a very prosperous state.

DAY OF THANKSGIVING, HUMILIATION
AND PRAYER.

Whereas the dispensations of Divine Providence toward our country, and especially toward the church under the care of the General Assembly, have been, during the past year, of a mixed character, calling at once, for lively gratitude and for deep humiliation; the assembly would respectfully call the churches of their communion to public and solemn exercises of a corresponding character.

They would, therefore, earnestly and affectionately recommend to all the churches under their care, to set apart the first Thursday of November next, as a day of thanksgiving, humiliation and prayer—to abstain from all worldly labours and recreations—to assemble in their respective places of worship—to offer their united and fervent

thanksgiving to the God of all grace, for his many mercies to our country, and to our beloved Zion, in the course of the year; and to pray, that the Holy Spirit may be poured out upon our churches, and upon all the churches of Christ in our land and throughout the world; that religion may be every where revived; that the progress of error may be arrested; that every thing unfriendly to the reign of righteousness may be destroyed; that Christians of all denominations may be more and more united in affection and effort; *Missionary Cause* and the cause of *Bible Societies* may be extended and made to triumph in every part of the world; that wars may cease to the ends of the earth; and that the glory of the latter day may be hastened.

RELIGIOUS SUMMARY.

Jefferson College.—Between 25 and 30 of the students are hopefully pious. The whole number of students is 101. Rev. Matthew Brown is President.

Sabbath Schools in New York City.—The 7th anniversary of the Female Union Society, was held April 29th. About 2500 female scholars attended; and the superintendents, teachers, and committee amounted to nearly 500 more. Rev. Mr. Ross delivered an address to the audience. This union, numbers 39 schools, 2570 scholars, and 457 teachers. Of the last, 66 have made profession of religion since the last report. Also 18 scholars. In the seven years this society has existed, 418 souls have hopefully become subjects of grace.

Sabbath Schools.—are increasing in popularity in Virginia,—the Petersburg school has had 134 scholars the past year, taught by 16 male and 13 female teachers. Several instances of striking improvement were exhibited—children who had derived no instruction elsewhere, had arisen from the lowest classes to be able to read the Bible.

Itinerant Friend of Children.—In the last Recorder, Rev. Thaddeus Osgood continues the report of his proceedings from Sept. 27, 1822, to this spring. In that time, he has travelled twice from Stansted, on Lake Memphremagog, through Montreal and Kingston, to the head of Lake Ontario; and once around the lake. He has witnessed an increased attention to the establishment and promotion of Sabbath schools and Bible classes, both in Canada and the United States. Persons in Canada have sent \$400 to London to purchase books and tracts for the present year. But he has found with regret several schools discontinued. He feelingly adds, "Could there be weeping in heaven, angels must weep to witness the criminal neglect of parents in training up their offspring. It is a melancholy truth, that many of those, who are called Christians, are sadly deficient in their duty, in giving to their children a knowledge of the Bible."

American Education Society.—The Treasurer acknowledges the receipt of \$623,79 in April; \$100 of which was from Mr. Richard Cobb of Portland: and \$40 from ladies in Stoddard, N. H. to make Rev. L. Robinson a member for life.

A number of students in the Columbian College in the district of Columbia, desirous of contributing their aid to the advancement of the Redeemer's Kingdom, have recently formed themselves into a society bearing the above title. More than \$100 has already been subscribed.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of 1175 dollars and 7 cents, for the month of April.

A correspondent writes from Rowe, Ms. April 14th, that "a pleasing revival is progressing in that town—upwards of 20 have tasted the sweets of redeeming love; the majority are heads of families. Prospects are favourable in several places on this [Leyden] circuit. Crowded congregations and silent attention encourage our hands in the work of faith and labour of love."

[Z. Her.] To prevent the violation of the Lord's Day, in London, a number of Christians have agreed not to buy of those who keep their shops open on that day. A list is preparing of persons in various trades, who have pledged themselves not to sell, or have any work done on their premises, on the Sabbath. Might not this wholesome regulation be extended by Christians to some towns this side of the Atlantic?

An entire Jewish family, consisting of 10 members were lately baptized near Frankfort. Mr. Goldberg, a converted Jewish schoolmaster, has commenced a school at Dresden, for the instruction of Jewish children in the Christian religion.

MISCELLANEOUS SUMMARY.

Susquehanna Canal.—The Governor and Council of Maryland have appointed Judge Bland, George Winchester and John Patterson, Esqs. Commissioners to survey the route of a canal from the Susquehanna river to Baltimore.

Potomac Canal.—The same authority has also appointed Dr. William Howard, Col. A Fenwick and William Price, Esqs. Commissioners to survey the route of a canal from the Potomac river to Baltimore.

There can be little question but the cold the present spring has been owing to floating ice. The vessels which have arrived at Quebec have all seen great quantities in the gulf, and found it difficult to get a passage to the north of it.

The New York Banks have come to a resolution to receive pistareens at eighteen cents, instead of twenty, as formerly.

From an enumeration lately taken, it appears that there are 637 widows in Newport, being nearly one twelfth part of the whole population.

Robbers and Murderers.—A Norfolk (Virginia) paper states, that the inhabitants of the southern section of that country, and more particularly those in the neighbourhood of the Great Bridge, have been harassed by runaway negroes, who find a secure retreat from pursuit in the neighbouring swamps. Several citizens have been shot by the miscreants, some while fiddling along the public road at noon-day, others at work in their fields, or at the very doors of their dwellings. A large body of militia of Norfolk County have been ordered to patrol the swamps, forests and other hiding places of this banditti, in hopes of retarding them out.

POLITICAL.

From the New York Commercial Advertiser.

NEW YORK, June 2.

LATEST FROM FRANCE.

The ship Othello, Capt. Lambert, has just got up.—We have received Bordeaux papers to the 25th April inclusive.—The lateness of the hour prevents our procuring translations for this evening. The Honorable Mr. Forsythe, came passenger in the Othello, from whom we learn that the French Army had entered Lagrano, on their march to Pamplona. The Duke of Angouleme had crossed the Ebro, on his way to Madrid. The inhabitants abandoned their homes on the approach of the invaders, and no attempts had been made to check their progress.

The editor of the Paris paper, after advertizing to the rumour that a new irruption of 100,000 Russians might be expected, states that Alexander has now on foot, eight hundred thousand men! but does not believe that any of these will march towards the west of Europe. Such a march would lead to enormous expenses, particularly in reference to the means of Russia. Coin has entirely disappeared from that empire; even at the card table of the Empress nothing but paper is to be seen, and that paper is not redeemable. Russia wants the means to make war in the west, and powerful motives to make war in the east. "It has, indeed, been said, that she has renounced Greece. But would she prefer Spain to Greece? Would she rather aid in suppressing some speculative notions which give her little concern, than conquer a vast country surrounded by the sea, warmed by the sun, and which she has coveted for ages? This is most improbable, and, as to her rivalry with England, Russia knows that the greatest harm she could do her would be, not to drive her out of the peninsula, but to establish the Russian power in the Archipelago and Mediterranean. Thus, then, according to all appearances, the only interest of Russia in the Spanish war is to see it undertaken, but by no means to aid in terminating it."

British aid to the Spaniards.—An article in the London Morning Chronicle of April 21st, states, that "an auxiliary force, to be employed in the cause of Spanish freedom and independence, is to be raised here, as far as it is practicable, from veteran disbanded soldiers. It will amount to about 10,000 men, including a proportion of cavalry and artillery, and will be formed into regularly disciplined battalions, commanded by officers of experience."

Ireland.—The disturbances in Ireland continued. The Dublin and Londonderry Mail had recently been robbed and the guard shot. Twelve persons charged with being concerned in this outrage, were arrested.

The Belfast Chronicle of the 26th ult. gives the following article.

We regret to find, by a proclamation issued by the Lord Lieutenant and privy Council, dated the 22d inst. that such part of the county of Dublin as lies south of the turnpike road leading from Dublin to Cork, and outside the Dublin Police district, being part of the baronies of Upper Cross and Newcastle, is in a state of disturbance, and requires an extraordinary establishment of police.

Thus has the nefarious and unprincipled system of spoliation and mischief, pursued by the infatuated peasantry of the county reached almost to the very verge of the metropolis.

Greeks.—The Gibraltar papers contain a complete confirmation of the news recently received, of the success obtained by the Greeks, over their merciless oppressors. Of 32,000 Turks, who penetrated in August last, into the Morea, only 8 or 9000 remained. All the others perished, partly in the combats which had taken place, and partly by famine. The Turkish squadron had returned to Constantinople, after having another vessel of 80 guns, burnt in sight of the Dardanelles, and having lost more than 30 vessels of war, which were driven on shore in a tempest.